

Mr. CENNICK'S

L A I D O P E N ;

And the DESIGN of the

✱ *Moravian Methodists*

In Part DISCOVER'D.

In a Letter to a Friend,

By JAMES M^cCONNELL,

D U B L I N :

Printed by J. GOWAN in Back-Lane,
M DCC XLVI.

*two Distinct People the one is a Church
the other is not - the Meth was English
the Brethren & are Separate*

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*Mr. CENNICKS laid open, and the
Design of the Moravian Metho-
dists in Part discovered, &c.*

S I R,

AT your Request I have sent you my Opinion of this new Preacher, Mr. Cennicks, the *Moravian Methodist*, who is the Subject of so much Conversation in this Town at present. I have likewise sent you a few Remarks on his Conversation and Doctrines; for take Notice, Sir, this Man's Mission being from above, he is therefore accountable to no Man, neither Ministers nor People: And if we would know what he is, we must find it out, for we are not like to have any satisfying Account from him, except when he is not upon his Guard, or when some have made Exceptions against his Doctrine; he will then explain them so as to render them as agreeable as possible to those who object against them, that so his Followers may not forsake him.

I am farther to acquaint you, that the Sect to which he belongs is very numerous, and have spread

spread themselves through many Countries of the World, ~~and~~ have a Bishop over them; and I find but one; that there is any more, I am not as yet certain; nay, he stiles himself Bishop of the *Moravian Church*; so that if there be any more, yet he is the *Superior*: His Name is *Zenzendorfe*, commonly called *Count Zenzendorfe*. He preached sixteen Sermons in *Berlin* ~~(in 1741)~~ from which sixteen Sermons a great Part of Mr. Cennicks's Doctrines seems to be drawn; tho' many of his Followers think he preach's all by immediate Inspiration. For the Truth of this see a Pamphlet ^{now} wrote by Mr. Gilbert Tennant of *New Jersey* (in *North America*), setting forth the many Errors held by ^{now} said Count Zenzendorfe, discovered out of his own ^{now} Mouth, and out of his said sixteen Sermons; ^{now} many of which Errors are taught and held by ^{now} this Mr. Cennicks here. Mr. Tennant further ^{now} describes the artful Way the preaching Brothers ^{now} of this Sect take to recommend themselves to ^{now} the Favour of the People, by Smiles and soft ^{now} Discourses, about the Love of Christ; which ^{now} does as lively set forth the Behaviour of this Mr. Cennicks in private Conversation, as if he had sat ^{now} in *America* for his Picture to be drawn: So that ^{now} his smiling Behaviour appears to be a Thing ^{now} agreed upon and practised by the Preachers of ^{now} the whole Sect.

I know some doubt the Truth of Mr. Tennant's Account; and some of Mr. Cennicks Followers are not wanting to blacken his Character with all the Reproaches Mr. Cennicks can inspire

* *W. M. quite unacquainted with ^{them} Brethren for
whereas ever there is a Church settled there
is a Pastor or Bishop & the have no such
thing as a Head Bishop among only V. C.*

them with; saying he is an Apostate, a Man departed from the Faith, and who has forsaken his Ministry. The Falsity of this may easily be found, by enquiring from Passengers from New-York, Boston, or the Jerseys in America; besides, if Mr. Tennant's Account was not true, can it be supposed that six such eminent Ministers would attest his Character, and recommend his Pamphlet as they do (see Preface to the Pamphlet); but if it were so that Mr. Tennant's Account were false, which all the Men in Europe cannot prove to be so, yet the Followers of Mr. Cennicks taking such Pains in blackning his Character, in order to discredit his Accounts, seems to carry in it an Acknowledgement, that if it were true, then the Errors held and taught by the Count are justly condemnab; from which it follows that if Mr. Cennicks teaches the same Doctrine here, which are charged on the Count by Mr. Tennant, they are as justly condemnab in him as in his Bishop: And that he teaches, and holds many of them, will clearly appear in the Course of the following Letter.

There is bound up with the same Pamphlet with Mr. Tennant's Account, a Letter from Mr. John Stockers, in Amsterdam, giving much the same Character of this Sect, which Mr. Tennant gives.

Mr. Tennant's Account being Printed in London, there is an Epistle to the Reader put before the Account, which appears to be done by a Man in London, and one who it seems was well acquainted

It is the intent of the Author is not to touch upon any thing so much as upon this misrepresentation. Mr. Cennicks's expressions

as the Popish were at first at Leffright

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acquainted with them, and in few Words gives the fullest, and blackest Account, of this Sect of any other; from which account the Design of the Sect is easy to be found.

But I proceed to give an Account of such Remarks as I have made, in order to know who and what he was, I heard when he came first to Town, that he had no Credentials, nor Letters of Recommendation, nor Testimony of his Ordination or Licencing, which was very surprizing to me.

And looking upon it to be my indispensable Duty to obey the Commands of our Lord Jesus, in this as well as other Things, *Matt. 7th and 15. Beware of false Prophets, which come to you in Sheeps Cloathing, but inwardly are ravening Wolves, &c. 1st John 4th and 1st, Beloved, believe not every Spirit, but try the Spirits whether they are of God; because many false Prophets are gone out into the World.* And in the 13th of *Zech.* the Zeal of Gods People in trying false Prophets, is foretold with Commendation and Approbation, and because the idolatrous Prophets cut themselves in their idolatrous Worship, *1st Kings 18 chap. and 28 ver.* in the said 13th of *Zech* 6 ver. We find it foretold of Gods people, that when they found a Man with a Cut in his Hand, they presently suspected him to be a false Prophet; and we do not find their Suspicions blamed but commended.

And I apprehending it to be my Duty, to receive whomsoever Christ shall send; and being persuaded from the aforesaid Scriptures, that it
was

was likewise my Duty, to make use of such Helps as God had furnished me with, to try if Mr. Cennicks was a true Prophet, or Preacher, and sent of Christ or not. I therefore entered into a little Conversation with him, the first Morning ^{he did} he preached in Dublin; and I think the first ^{answer} Question he was asked, was what they call'd ^{the} themselves? ^{he} or some of the Company answered, *Methodists*; he was told the *Methodists* were a Sect, undoubtedly set up by the Emissaries of Rome, their distinguishing Tenets, being to keep Lent, and other fasting Days, and read Popish Books; which he at first laugh'd at, and denied, and said it was only the Mr. Wesleys who prescribed a *Method* of Life for their Followers, from which they were called *Methodists*; yet a little after before all the Company, he said they were a skirt of Popery, at their first setting up; but that they were not so now; to which he was answered, then it was the Devil outwitted (the reason for saying so, was if at first they were a skirt of Popery, and were set up by the Emissaries of Rome, who prescribing a new *Method* of Life to the Protestants, thought to wind them about by undiscerned Degrees to Popery, and if instead of that they had become more Holy, and Orthodox Christians than they were before, then surely it was the Devil out-witted.)

He was told, or it was said in his Hearing, that it was reported that he was an *Antinomian*, to which he Answered, that *Antinomians* said they all ^{had} no Sin, but he acknowledged himself a ^{Sinner.}

& this is what He has also asserted of all that differ from Him; but that Mr. Cennicks the Jesuits had very hand in it is absolutely false — this He said that their Scheme well as the Popish were at first a self-right

Sinner:

(I readily grant

he is Right in maintaining Justification, by the Righteousness of Christ, and Remission of Sins by his Blood, in Opposition to all other Ways, either Works of Nature, or Works of Grace, if he taught that Doctrine truly. But when he Describes that Faith that Interests in Christ's Righteousness, he says it is only to believe that Christ died for you; which he says to the Wicked and openly Prophane, as well as to the penitent Believer, who is willing to be made Holy as well as Happy.) He was again asked what he meant by Faith, whether Faith as it laid hold on the Person of Christ, or only rested on the Merits of his Blood: He not Rightly understanding what was Meant by Faith, as it laid hold on the Person of Christ; it was said that Faith as it laid hold on the Person of Christ, took in Christ in all his Offices: For tho' the Lord Jesus had made a sufficient Satisfaction to the Justice of God, for the Sins of the whole World, yet no Man should be better of that Satisfaction but them whom he interceded for: And Faith as it laid hold on the Person of Christ, took in his Intercession for the Remission of Sins by his Blood, and the Imputation of his Righteousness, to entitle them to the Reward of eternal Life; and the sanctifying Graces of his Holy Spirit, to Direct and Guide their Life and Conversation, and the Exercise of his Almighty Power to preserve them in Faith and Holiness.

This he would not admit: But answer'd that

Mr. Pen did not deny that we were ^{all} to rest upon Christ — but this that we were not to rest upon Person with apprehension.

His Merits & Blood.

Mr. Cennick did not deny but that we are to

all Grace was contained in Faith, as the Stock of a Tree, (therefore no further Supplies of Grace to be look'd for or expected.) I then said, What, Sir, do you think I am fit to be transplanted from this Table to Heaven? No, I must depend upon Christ, that when I close my Eyes by Death he will make me perfect in Holiness, to qualify me for the Enjoyment of Heaven, and to dwell in the Presence of God. According to the Questions in the Assemblies Catechism, the Souls of Believers are at their Death made perfect in Holiness, &c. To this he answered, *I am perfect.* I insisting that a Perfection of Holiness was not to be expected here; and that a Believer ought by Faith to look to the Lord Jesus for fresh Supplies of the Graces of his Spirit to answer his Necessity on all Occasions, and the Spirit of God to guide and sanctify him whilst here, and to make him perfectly holy at Death; because that without Holiness no Man shall see God; and nothing that defileth shall enter into the Kingdom of Heaven; and that therefore a Perfection of inherent Holiness was indispensably necessary to qualify us for Heaven, besides the Righteousness of Christ, whereby we are justified. He then answered, There was no Scripture for that.— Then the following Scriptures were produced; 31st of Jerem. 33d. and 34th Ver. where God says, *But this shall be the Covenant that I will make with the House of Israel after those Days, saith the Lord: I will put my Law in their inward Parts, and will write it in their Hearts, and will be their God,*

God,

to receive new hearts but He expected that as the tree falls so lies & if our Hearts not quite renewed before Death they will not see the Kingdom of God — but that as our Spirits are renewed yet we have a body

God, and they shall be my People. 34th. Ver. For I will forgive their Iniquity, and I will remember their Sin no more. Ezek. 36 and 27; I will put my Spirit within you, and cause you to walk in my Statutes, and ye shall keep my Judgements, and do them. John 7th and 36th; But this spake he of the Spirit, which they that believe on him should receive. Acts 2d and 38th. Repent and be baptized every one of you, in the Name of Jesus Christ, for the Remission of Sins, and ye shall receive the Gift of the Holy Ghost, &c. From these Scriptures it appeared, that tho' a Believer, by the first Act of saving Faith, obtained the Forgiveness of all his Sins, yet the Spirit of God to guide him, the sanctifying Gift of the Holy Ghost, the Law of God written in his Heart, Grace to cause him to walk in God's Statutes, and keep his Judgements and do them, did all follow after the first Act of Saving Faith; and because his Sins were forgiven, therefore all the other Graces were given: As in the said 31st of Jer. 34. For I will forgive their Iniquities, and remember their Sins no more. At this he knew not what to say, but got up and gave me a Kiss; and when he went away I was told, he said that when them Scriptures were produced he found we were of one Mind, which was not true; for had he been convinced by the Scriptures that were produced, he would not have taught the same Doctrines again: But he often afterwards described Faith to be only to believe that Christ died for you. Therefore it was not true to say we were of one Mind in that; and to say

That Mr. Cennick knew not what to say is a mistake & it is quite like Mr. M. to represent things in the worse light. for Mr. Cennick would have preceded by in the conversation had not his friends present begged him to desist & that Mr. C.

I was of his Opinion, was entirely false: Besides, he greatly betray'd his own Ignorance, by saying when them Scriptures were produced or nam'd, he found we were of one Mind; for it plainly shew'd he knew nothing of them before.

At a Place where I was once in his Company, he began to tell the same Thing he often does in the Pulpit; of his being nine Years diligent, nay, abounding in the Exercise of religious Duties: At last he said it was from a Jesuit he learned or received that Doctrine (he now teaches); one who had deceived the Government (or the King) and had been an Officer in the Army, and afterwards went and liv'd a retir'd Life. I do not remember what King he nam'd when I heard him tell the Matter, but I have since heard it was the King of Prussia; and that this Jesuit is the Man that he sometimes tells of in the Pulpit, who wrote to him that he was in the Heat of Battle, where Men fell at his Right Hand and Left, yet he was preserved, (as a Token of God's Care of him) a Thing that might, and almost in every Battle does happen, to the wickedest Man in the Army; yet he tells this as a Miracle, to confirm his Doctrine, because this Jesuit held the same Doctrine with him.

I would observe from this, that his learning his Doctrine from a Jesuit, and his great Intimacy with him, is a good Reason to suspect that he is an Emiffary of the Church of Rome: And if one of his esteemed Intimates can deceive a Protestant Prince, and get into his Army, where

*afterwards said that Dr. M.^r was all¹⁰ of one
is a falsehood for he said quite the reverse so that
instead of M.^r Lennick's Utter^d a Falsehood M.^r
will be found the Person guilty of what he charged
M.^r Lennick with.*

so many Oaths are provided to Guard against such; how easy may Mr. Cennicks deceive a Protestant People, and get into their Pulpits, and draw Followers after him, when they will not be at the Pains to enquire who it is they are following?

Another Time I was in his Company, where he asserted that the Persecutions in England were not carried on by the Consent of the Pope, but that the Pope gave Directions to the Cardinal (or his Legate) to endeavour to reconcile them to the Church, and the Cardinal thinking Persecution the shortest Way, took that Method; for which the Pope made him beg Pardon, or severely Censured him at Rome.

He likewise said that the Inquisitions abroad, put no Body to Death but Jews, or Arrians; but if any one was taken up and put into the Inquisition, and it was found that he was a Protestant he was let go presently or easily; and that the Church of Rome allowed of no Persecution; but that there were hot Spirits in all Communities. That it is utterly False to Deny the Persecutions of the Church of Rome, and the Mark of an Emisary of Rome, see the *Seventeen Sermons Preach'd against Popery, in Salters Hall in London, 514 and 516 Pages, &c.*

He was asked, if what he preach'd, was not by Meditation on the Scriptures, and comparing Scripture with Scripture? He said they read the Scriptures, but did not meditate.

It was said that it was a wonderful Grace in God,

M. Cenn. did not say that He did not meditate but that He did not study His Sermons but M. H. is very well acquainted wth the meaning he speaks of in his Sermons.

God, that he should Inspire Men to Preach without Meditation on the Scriptures, and afterwards their Doctrines should be found agreeable to Scriptures; he said it was, but it was what was promised.

From this it appears, that it is by immediate Inspiration he preaches: That he does not Meditate on the Scriptures, I believe to be true; for he seldom Quotes a Text of Scripture truly, but what he either adds to the Scripture, or takes away from it, and sometimes gives a quite false Representation of them; an Instance of which is as follows: On Thursday the 12th of June 1746, in his Evening Sermon he said, it was the Custom with the Jews or Israelites, when they went out against their Enemies, to bring the Ark into the Camp: The Ark was a plain Thing covered with Goats Skins, and Badgers Skins; but when the Ark came, or was set down in the Midst of the Camp, then all their Enemies fled before it. For this see the first Sam. 4 ch. 6 ver. And the Philistines understood that the Ark of the Lord was come into the Camp. 7 ver. and the Philistines were afraid, and they said God is come into the Camp; and they said Wo unto us, for there hath not been such a Thing heretofore; from whence it appears it was no Custom: 10 ver. and the Philistines fought, and Israel was smitten, and they fled every Man into his Tent, and there was a very great Slaughter; for there fell of Israel thirty thousand Foot Men: 11 ver. and the Ark of God was taken, 6 chap. 1 ver. and the Ark of the Lord was in the Country

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Country of the Philistines seven Months. Once when I was in Company with him, he took a Catechism out of his Pocket, which he greatly commended for some pretty Things that were in it, which I desired him to lend me, but he refused; but some time after he lent it to me; but when the Evils of it were discovered, I was told he then denied he ever read it (through) or that it was his Principles, tho' there were some pretty Things in it; his Name was in two Places of it, which I hear he denied to be his hand Writing, tho' it could be as fully proved as is necessary to prove any Man's Hand Writing, in any Court of Justice in the Kingdom; yet afterwards in the Pulpit I am told he acknowledged that he had signed the Articles of *Bern*, which are the first twelve Articles of said Catechism, besides the Title Page of it, shews it to be the Catechism of the *Moravian Church*, of which he is a preaching Brother.

The twelve Articles are as follows :

- ' Article 1st, That our whole Doctrine is
- ' Christ. 2^d. That in him God is salutary
- ' to the People. 3^d. That he only is the
- ' Ground and Bottom. 4th. That with-
- ' out any Medium, God is to be preach'd
- ' under the Title of this our Reconciler.
- ' 5th. That without Christ there is no Word
- ' of Grace. 6th. That from his Death it
- ' begins, and so goes on. 7th. That even
- ' out of him we learn to know what Sin is.
- ' 8th.

*W. Pounce & others can testify that M.
W. at first commended these 12 Articles
as orthodox as M. Ben. but how can we
expect otherwise of M. W.*

- 8th. That the Law cannot be removed
- far enough away from our Gospel Doc-
- trine. 9th. That this makes the true
- Distinction between us and the *Heathens*.
- 10th. That it has been the Rise of false
- Teachers, that People have retaken to the
- Law and its Fetters. 11th. That this is
- the right Course of Grace, to get Know-
- ledge of Sin, out of the Death of JESUS.
- 12th. And that it is the Mystery that must
- be proclaimed without Delay.

These are the Articles which he acknowledges to have signed, which I have thought necessary to set down here. Some Questions of his Catechism I may take Notice of hereafter, when I come to speak of these Articles again.

I have heard some deny, that when he describes Faith to be only to believe that Christ died for you, he says it to the Wicked and openly Prophane, as well as to the penitent Believer; but that they are mistaken who deny it, appears from several Reasons. One of which is, a Letter of his Persecutions; wherein he tells of a Man that was abusing him, by throwing Water and other Things at him; and that he went to the Man, and told him that Christ died for him, and that God or Christ loved him; till he soften'd the Man so, that he forbore to persecute him.

This was saying to the Wicked and openly Prophane, that Christ died for him, even at the very Time when he was in the very Act of
Wickedness.

*M^r. M^r. have asserted a thing that the
or prove for it is not said that it was writ
of the Morav. but agreeable to their Sen-
for it wrote by a Repenting Sinner*

Wickedness, without any Sense of Sin, or Sign of Repentance!

Besides, the tenth Error charged on Count Zenzendorfe, the Bishop of this Sect, by Mr. Tennant in *America*, is the very same. The Words are as follows: ' That the Nature of Faith consists in a Perswasion, or Belief, that our Sins are pardoned, and that Christ died for us.' And the Bishop's Doctrine in his sixteen Sermons, 120th Page, (as it's quoted by Mr. Tennant in the 27th Page of his Account) is, ' Ye Whoremongers and Thieves; ye Revengeful, and Murderers; ye Liars, and whosoever ye are; ye Fearful and Unbelieving, that hear and read this, will ye be saved; believe then that JESUS has atton'd and paid a Ransom for you all; and that you may experience it this very Moment, and know that ye have been healed by his Wounds and his Stripes, take the Absolution, look upon Him, believe, and rejoice, arise, gird yourselves, and run.'

And there are Multitudes of Witnesses that can testify, that Mr. Cennicks's Doctrine in the Pulpit is to the same Purpose.

And the first Error charged upon Count Zenzendorfe, is, ' That it is not needful to preach the Law, but hurtful, under the Gospel Dispensation.' And the fifteenth Error of the Count is, ' That the Conversion of the Reformed Church by a preparatory Law-work, was only a Delusion.'

So that it is clear, that it is the Wicked, and
openly

openly Prophane, that are called immediately to believe that Christ died for them: Which, according to the Opinion of *Protestant* Divines, is not Faith, but Presumption. See the Words of Mr. *Edward Polhill*, in his *Precious Faith*, 119th Page: ‘ If any Man go about, by his Faith, to
 ‘ single out Grace from among the other Attri-
 ‘ butes, and suck that Honey-comb of Infinite
 ‘ Sweetness by itself alone, he doth not believe,
 ‘ but presume.’ And 120th Page; ‘ If any Man
 ‘ go about, by his Faith, to pick out the Merits
 ‘ and Righteousness of Christ for Salvation, with-
 ‘ out Respect to his teaching and ruling Offices,
 ‘ he mangles and tears in Pieces Christ as much
 ‘ as in him lieth, renting of Jesus from Christ,
 ‘ nay, and Jesus in twain, whom he admits only
 ‘ to save him from the Guilt of Sin, and not from
 ‘ the Power and Love of it, seperating the Blood
 ‘ of his Saviour from the Water, and his Merits
 ‘ from the Spirit; which are, and ever must be,
 ‘ in Conjunction. Such an Half and divided
 ‘ Christ as this, is not the Christ of God, but a
 ‘ Christ of his own Fancy, &c.’

But to evade the Charge of Presumption here, they teach that there is no such Thing as Spiritual Presumption. This is the eleventh Error charged on Count *Zenzendorfe* by Mr. *Tennant*; and it appears to be the same taught here by Mr. *Cennicks*, and is a false and dangerous Doctrine; for the five foolish Virgins presum’d they should be admitted, tho’ coming too late: *Matt. 25th Chap. 11th and 12th Ver.* And it was Presump-
 tion

tion in those that called the Lord Jesus, Lord, Lord, but did not those Things which he commanded.

* I have heard some likewise deny, that in that Conversation before-mention'd, Mr. Cennicks asserted that he was perfect; but those who deny it were not present at the Conversation: But I am at a Loss what Sort of Evidences to call these, who can bear Witness to Facts being done or not done, in a Place where they were not present. The Reason they give for denying it, is because they heard him assert the contrary.

To this I answer, that it is a general Remark on the Preachers of this Sect, that they are often found to contradict themselves. Some Instances of this appeared in that Morning's Conversation, where Mr. Cennicks contradicted himself with Regard to the Charge against the *Methodists*, when they were said undoubtedly to be set up by the Emissaries of *Rome*, first laughing at it, and denying it, and then acknowledging, that at their first setting up they were a Skirt of *Popery*; which was acknowledging, in Effect, all that was said, or that he himself had denied.

Again, to the Charge of *Antinomianism*, acknowledging himself to be a Sinner, and to the Necessity of perfect inherent Grace, to qualify us for the Enjoyment of Heaven, and to dwell in the Presence of God, then asserting that he was Perfect. Again, saying there was no Scripture to prove the Necessity of a Believer's constantly looking to the Lord Jesus for fresh Supplies of

*I was present at the above conversation
and Mr. Cennicks did not say that he was
perfect in himself but that he was com*

of Grace, to answer his Necessity on all Occasions; and after the Scriptures were produced, then to say we were of one Mind.

It is likewise remark'd in *Mr. Stocker's Letter*, in the fourteenth Page of *Mr. Tennant's Account*, That they are also insincere and inconsistent with themselves; proposing that at one Time, which at another Time they will deny; going about with Untruths. Besides, it is remark'd by *Mr. Tennant*, that in the Count's sixteen Sermons, Perfection is eighteen Times asserted, and twice denied: His Words are, 'What indeed are these Sermons, but a Bundle of Contradictions, and gross Errors and Heresies, interspersed with some Passages of Truth and Sense in them; a preparatory Work by the Law of God is denied; Repentance excluded, Perfection asserted eighteen Times, and denied twice.' Besides, it is remark'd by him who writes the Epistle to the Reader of *Mr. Tennant's Account*, in the fifth Page, 'That they receive none into their intimate Church Communion, but such as profess a sinless Perfection, or an absolute Freedom from offending God by any sinful Action, Word, or Thought; and that they are also possessed of a full Assurance of their own Salvation.'

So that it is evident, that *Mr. Cennicks* must hold and profess this Opinion that he is Perfect; tho' where it is disliked, he may think fit to deny it. As in the 43d Page of *Mr. Tennant's Account*, he says they labour to be acquainted with the Principles of others; and to accommodate themselves.

base
invocation
 selves so far to them, as will not consist with Truth. And as Mr. Stocker says, which is before taken Notice of, they go about with Untruths.— And it were to be wish'd, that his Followers did not follow their Leader in this. But alas! it is to be greatly lamented, that some of Mr. Cennicks Followers, who but some Months ago were supposed to be Persons of Veracity and Truth, yet now do not stick to assert Untruths, in order to raise his Esteem, and discredit those who reject and will not receive him.

I next proceed to take some Notice of the Articles of Bern, which, as is said before, he acknowledges to have signed or subscribed.

Article 1st. That our whole Doctrine is Christ. [*This I intend to take Notice of in another Place.*]
4th Article. That without any Medium, God is to be preach'd under the Title of this our Reconciler.—In this Article is contained and couched, the *Sabellian* Error concerning the Trinity, or the three Persons in the Godhead. For it is plain that the Meaning of the Article is, that God is to be preach'd by the Name of *Jesus Christ*, leaving the Second Person of the Trinity, the Son of God, who became Man, out of the Godhead. This appears clear, by the 30th Question of the Catechism where these Articles are contained; where speaking of Christ, they ask, *Has he a Father?* The Answer is; The Son of Man said that God was his Father; where observe, there is no Son but the Human Nature. And to this agrees the 42^d Question, which is; *Who has seen the Lord God before*

before his Incarnation? The Answer is ; *Adam* in the Garden ; *Gen. 3d.* From which observe, that according to them, it is the Father that became Man ; which is a Heresy long ago condemn'd in the *Christian Church* ; and a Heresy of such dangerous Tendency, that whoever takes away the Divinity of Jesus, takes away the Foundation of the Believer's Hope. I know *Mr. Cennicks* would be thought to maintain the Divinity of Jesus in the strongest Manner : But if it was the Father that became Man, then as he is Man, he is the Son ; and as he is God, he is the Father ; his Divinity is the Father, and his Humanity is the Son ; which leaves out the Second Person of the Trinity, the Divinity of Jesus, altogether : So that those that would pretend to hold the Divinity of Jesus, as *Mr. Cennicks* does, know not what they say, nor what they affirm. Yet, pursuant to this Principle, *Mr. Cennicks* directs all his Prayers to the Lord Jesus ; and if at any Time he names the Father in his Prayers, it is but that one Person still ; so that with him the Divinity of Jesus is but the Godhead of the Father.

Which takes away the Mediatorship, the Intercession and Advocateship of Jesus Christ : For if the Lord Jesus, in his Divine Nature, be not a distinct Person, from the Father and Eternal God, Infinite in Wisdom, he could not be a suitable Advocate and Intercessor for the Children of Men ; for the Sins of some of God's People, may be attended with such aggravating Circumstances, that it may pass the Understanding of Men

Men and Angels, to know how it could be consistent with the Justice of God to forgive them; but because the Lord Jesus is Eternal God, even as the Father is, and infinite in Wisdom; therefore he is capable to interceed for Transgressors, in a Way that the whole Creation could never think of; therefore his Divinity, his infinite Wisdom, for the Prevalency of his Intercession, as well as his Almighty Power for Preservation, is the Foundation of the Believer's Hope.

But Mr. *Cennicks* by his Prayers, and by this Article of his Belief, appears clearly to be one that holds that there is but one Person in the Godhead, and agreeable to this is what is taken Notice of, in a Letter lately published, intituled, *An Address to his Followers*; where the Author takes Notice, that Mr. *Cennicks* said he would Blaspheme all the Gods in Heaven but Jesus Christ.

To be sure none in that Company were asserting, that any of the Idol Gods were in Heaven: Then the meaning of Mr. *Cennicks* Words were, that he would Blaspheme all the Persons in the Godhead, but one; (which one, became Man, the Man Christ Jesus) which was audacious Impudence, and I think real Blasphemy; and I don't think that ever it was granted by the Godly, that they that believed that there was but one Person in the Godhead, could be found in the Divinity of Jesus; for if they hold the Divinity of Jesus, then they exclude the Father out of the Godhead, but how can there be a Son without

a Father? But it is clear that he holding that there is but one Person in the Godhead, and that when this one Person became Man, the Humanity was the Son, and the Divinity was the Father; as is before said, takes away the Son out of the Godhead altogether. Therefore the Followers of Mr. Cennicks are greatly deluded, when they fancy he is found in the Divinity of Jesus; for none can be supposed to be found in the Divinity of Jesus, but such as believe that there are three Persons in the Godhead. According to the Doctrine of the Church of England, the Established Church, and that of the Dissenters, as it is contained in the Question of the Assemblies Catechism: *How many Persons are there in the Godhead?*

Answ. There are three Persons in the Godhead, the Father, Son, and Holy Ghost, and these three are one God, the same in Substance, equal in Power and Glory.

And in that Question, *How did Christ, being the Son of God, become Man?*

Answ. Christ the Son of God became Man, by taking to himself, a true Body and reasonable Soul, &c.

Where observe it is not said, How did the Godhead become Man? Or how did the Father become Man? but how did the Son become Man? I will not wait to produce all the Scriptures, that might be produced, to prove that there are three Persons in the Godhead. I shall only name the 1st Chap. of the Gospel of John, in the 1st Ver. it is said, *In the Beginning was the Word, and*

that was the God, but the Son in the beginning was the Word, and in the

the whole fulness of the Godhead

the Word was with God, and the Word was God. 14 Ver. and the Word was made Flesh, &c.

Where observe, that the Word that was made Flesh was God, and he was with God the Father, before he was made Flesh; where them two Persons in the Godhead, do plainly appear to be before there was any Humanity; and that there is the Person of the Holy Ghost, the third Person, of the Godhead, plainly appears in the 32d and 33d Verses.

And this Doctrine of the Trinity, is not only true, but so useful a Doctrine, that it is to be wondered, that any who profess themselves to be such as believe in the Lord Jesus, with a saving Faith, would receive or follow such as Mr. Cennicks; who so plainly appears, to believe there is but one Person in the Godhead, both by his Prayers, and this said 4th Article of his Belief: But alas! they will not suffer themselves to obey God's Commands, and try the Spirits, whether they are of God or not.

I would not be understood as if I thought all Application by Prayer, directly to the Lord Jesus, was unlawful; no, I believe that the convinced Sinner, who sees his lost and undone Condition by Nature, and his condemned State by the Law of God, ought to turn his Eyes directly to the Lord Jesus, and apply by Prayer to him, for Deliverance from the Justice of God. The Scripture is full and clear to this Purpose, tho' I forbear to name those Places of Scripture in this Place, upon which this Practice is founded; because

I intend to take Notice of them hereafter : But this kind of Prayer to the Lord Jesus, is founded upon the Belief of the three Persons of the Godhead.

His 8th Article is, That the Law cannot be removed far enough away from our Gospel Doctrine.

9th, That this makes the true Distinction between us and the Heathens.

10th, That it has been the Rise of false Teachers, that People have retaken to the Law, and to its Fetters.

Here again Mr. Cennicks agrees with Count Zenzendorfe.

In the first Error charged upon him, which is ;
 ‘ that it is not needful to Preach the Law, but
 ‘ hurtful, under the Gospel Dispensation.

And in the 2d Error, which is, ‘ That the Law
 ‘ is not a Rule of Life to a Believer.

And the 3d, ‘ That the unconverted are not
 ‘ under the Law, during the Gospel Dispensation

And the 4th, ‘ That the Moral Law belongs
 ‘ only to the Jews.

5th, ‘ That Conviction is not necessary to
 ‘ Conversion, but very hurtful, &c.

15th, That the Conversion of the reformed Church,
 ‘ by a preparatory Law-work, was only a De-
 ‘ lusion, (and that there was none of the Mo-
 ‘ ravian Brethren converted that way, that he
 ‘ knew of.) That these are Errors or Heresies
 of dangerous Tendency, is very clear from the
 Scripture;

Scripture; for the Law is our School-master to bring to Christ. Therefore must ever go with the Gospel; and the Apostle makes it a Motive, to persuade them to embrace the Gospel; because God had appointed a Day, wherein he would judge the World.

And in the 45th Chap. of Isai. 22d Ver. God says, Look unto me and be ye saved, all the ends of the Earth, for I am God; here the Gospel is preached, 23d Ver. he says again, I have sworn by myself, the word is gone out of my Mouth in Righteousness, and shall not return, that unto me every Knee shall bow, and every Tongue shall swear. This points out the last Judgment: Rom. 14th Chap. and 11th Ver. and shews that these that will not embrace the Gospel, must expect to be judged and condemned by the Law.

But it is clear both by the Articles of Count Zenzendorfe and Mr. Cennicks Belief, that the Design of the whole Sect of preaching Moravian Methodists, is to turn the Law of God out of the World, and take away the Knowledge of it as much as possible out of the Minds of Men.

And here they set themselves against the Almighty, and endeavours to prevent his Performance of the Covenant of Grace to the Children of Men: The Covenant being, that God will put his Law in their Minds, and write them in their Hearts, Heb. 8th Chap. and 10th Ver. Jerem. 31st Chap. and 33d Ver. but with them the Law cannot be removed far enough away from their Gospel Doctrine.

And

*M. Gen. insists upon it that we ought
not to be moved by the Law - but their obedience
is to the Law - but their obedience
is to the Law - but their obedience*

And this they say, makes the true Distinction between them and the Heathens: Alas! has the Heathens a greater respect for the Law of God than Christians? they say in their 10th Article, that it is the Rise of false Teachers, that People have retaken to the Law and its Fetters. Observe, that those that are delivered from the Curse of the Law, by true Faith in Jesus Christ, must not retake to the Law as a Rule of Life; and tho' the Lord Jesus, calls those that come to him, to take his Yoke upon them, and says, his Yoke is Easy, and his Burthen is Light; which unquestionably is meant of his Law, which the Isles were to wait for, yet they by way of Contempt call it Fetters. Therefore it is clear, their Design is to root the Knowledge of the Law of God, as much as possible, out of the World, and this makes way for them to introduce their Scheme of *Methodism*; and to the same Purpose is their 11th Article, which is, that it is the right Course of Grace, to get Knowledge of Sin, out of the Death of Jesus,

The Scripture says, *By the Law is the knowledge of Sin*; Rom. 4th Chap. and 20th Ver. but with them, the Law cannot be removed far enough away; therefore we must not go to it to know what Sin is, but the right course of Grace is, to get knowledge of Sin out of the Death of Jesus.

We may indeed see the Evil of Sin, and God's Hatred of it by the Death of Jesus, but what is Sin, and what is Duty, is to be known by the Law. Therefore I conclude, that this Article
of

of Mr. *Cennicks* Creed is utterly False, as is likewise the 8th 9th and 10th Articles, and tho' the first Article is, that our whole Doctrine is Christ, yet it is plain, the Design of this Article is the same with the rest, for the Meaning is clear, that they are neither to preach the Law before Faith nor after; neither as a School-Master to bring us to Christ, nor a Rule of Life to us when we become Believers in him.

But their whole Doctrine is Christ; that is, they must preach on the Death and Sufferings of Christ, and nothing else; even as the *Popish* Priests do on *Good Fridays*. And tho' in their Doctrines they tell their Hearers that Saving Faith is only to believe that Christ died for them, yet before they can be true Converts, or in a State of Salvation, they must come to them, and open their Hearts to them, and give them an Account of the State of their Souls, and of the Ground of their Hopes. And it appears that those that have come to Mr. *Cennicks*, and done so, have been always wrong till then: Till they receive his Judgement, and embrace his Directions, and direct their Practice accordingly for the Time to come, they are not true Converts; (tho' they were such as long before believed that Christ died for them.) In this he is again inconsistent with himself; and this establishes the Scheme of *Methodism*, that is, that Mr. *Cennicks*, and the preaching Brothers of this Sect, may have it in their Power to prescribe a Rule of Life to their Followers. And it appears that it is for this Purpose, that so much of his Sermons

mons is taken up with giving an Account of his great Attainments of the Certainty of his Salvation, of his receiving Christ into his Heart, and the happy State he is in; all that his Followers may have so great an Opinion of him, that they may believe as he directs, and do as he commands, and so become compleat *Moravian Methodists*.

I don't doubt but some may object, and say that he preaches the Law, for he preaches up Good Works: To this I answer, I have heard him asked, Why he did not preach the Terrors of the Law? And he answer'd, It was not for that he was sent. And tho' he may preach up Good Works, yet they are such as he and his Brothers must direct, not such as the Law of God, and of Christ and his Apostles, direct. This is clear from the Articles of his Belief, and from the Doctrine of his Bishop, Count *Zenzendorfe*: It appears that, according to them, the Law is not only to be rejected as a Rule of Life, but to be looked upon as a Thing of evil Tendency.

The Bishop's Words in his sixteen Sermons, 118th and 119th Pages (as they are quoted by Mr. *Tennant* in his 26th Page) is; ' 'Tis an amazing Thing to see People not only sinning every Day, but that they are not tired with it: But there is a secret Cause of it: If no Law were given in the Commandments, the wicked Heart would remain as it is, and the Transgressions would be less frequent. But since the Mind of Man is of that Disposition, that when any Thing is forbid, which it had no Knowledge of before, it

‘ it gets presently an Inclination towards it. Thus
 ‘ we may easily perceive what St. Paul says : *The*
 ‘ *Strength of Sin is the Law*, 1st Cor. 15th. But
 ‘ here the Power of the Gospel steps in, takes
 ‘ away the Force of the Law, sets the Soul at
 ‘ Liberty, turns her Face from all the Ordinances
 ‘ to the Heart, to the Unction, &c.’

The Ordinances are the Precepts and Commandments of God, and from these we must turn away our Faces, and turn to the Unction of the Heart : But to the Unction of whose Heart must we turn ? Not to our own ; but to that of the preaching Brothers, or the Leaders of the *Moravian Methodists* : For see what he says in his 36th Page (as it is quoted in Mr. Tennant’s 20th Page) where the Count, speaking of Elders or Ministers, says, They dare speak nothing but what Christ works in them ; but it is not so said of their Followers : Therefore it is by their Inspiration that we must be directed. And so we may see, according to the Leaders of this Sect, that the Law of God is the Cause of Sin, and therefore ought to be removed far away from our Knowledge. What a Reflection is this upon the Majesty of Heaven, and a Perversion of the Scripture ? For it is plain that was not the Apostle’s Meaning, when he says *The Strength of Sin is the Law*.

But the Law of God, as it is delivered in the old Testament, or in the New, by Christ, and his Apostles, must be removed out of the way ; because it is a Let, or Hindrance to them, in
 setting

setting up their Kingdom of *Methodism*. I know some will object and say, they are only against the Law in Point of Justification, that is, they are against Peoples Dependence on their Obedience to the Law, for to intitle them to the reward of eternal Life, or to justify them in the Sight of God.

To this I answer, that it is clear, that they are against all Knowledge of the Law; for if it was against our dependence, on our obedience to the Law for Justification, then it need not be said, that the Law cannot be removed far enough away; for the Knowledge of the Law, and our condemned State thereby, would be indispensably necessary to prepare us to receive the Gospel, and after we have received the Gospel, to become a Rule of Life to us, being under the Law to Christ; that so we might live to him, that died for us. Besides, it is clear from the 1st 2^d 3^d 4th 5th and 15th Error charged on the Count, that the Law is wholly to be disregarded, as well as all knowledge of it, as dependency on obedience to it: His Words are full to the Purpose, saying, that the Law is not a Rule of Life to a Believer, and Mr. *Cennicks* 10th Article, which is, that it has been the Rise of false Teachers, that People have retaken to the Law and to its Fetters.

Where observe, that Obedience to the Law, is not to be retaken to upon any Account; not even as a Rule of Life: Therefore they are greatly mistaken, who think Mr. *Cennicks* only op-
-poses

poses the Law in Point of Dependence; for it is clear, that it is also all knowledge of the Law, that he opposes in the Articles of his Belief, even as his Bishops does: And all this, as is said, to make way for *Methodism*.

And to shew what their *Methodism* is, I will set down the Words of him that writes the Epistle to the Reader of Mr. Tennant's Account, in the 6th Page: But for Connection-sake, I will set down what I have before taken Notice of, which is:

The Moravian Leaders, I am persuaded, dare not deny, that tho' Persons may be admitted upon pretty easy Terms into what they call their Bands, in order to Instruction and Preparation for more close Fellowship, yet they receive none into their intimate Church Communion, but such as profess a sinless Perfection.—But the Astonishment of the Reader will still more increase, when he is informed, That those who are admitted into their Communion, must believe that Infallibility is lodged in the Church with which they join: And that they are therefore obliged, on their Admission, to resign up their Persons, their Families and their Estates, to the Disposal of the Church. Thus they must believe as the Church believes, and do as the Church commands; and this not only in spiritual, but in temporal Matters likewise: So that they may not enter into a Civil Contract, of any considerable Moment, without the Common Consent. Their Persons are dispos'd of in Marriage by the Direction of the Community, they having renounced the Right of chusing in so tender a Case for themselves. And
in

in farther Violation of the Laws of Nature, as well as the Laws of God, their Children are not their own, but become the Property of the Church: Nay, their Profelytes, having given themselves up in this Manner, and having renounced all Will of their own, are frequently transplanted, by the Direction of the Church, into foreign Nations; and sometimes into the most remote Parts of the World: And a Refusal of Compliance with these Things, is attended with the most severe Censure. In a Word, Reading and Reasoning being in a good Measure, if not quite, laid aside, they have their Understandings and their Faith determin'd, in all Difficulties, by the same Authority.

He goes further on, and says, From an affecting Apprehension of the Progress of such a dangerous Scheme as this, I might add many more Particulars, respecting their Principles, and their Order; the unwarrantable Suppression of the Passions, and the silent Stupidity they enjoin; their Neglect of Prayer; and when they do use it, their confining their Addresses almost wholly to the Second Person of the Sacred Trinity, however to the utter Neglect of the Divine Father; the artful Regulation of their Convents; and the various religious Officers of both Sexes, which they have appointed without any Authority from the Word of God. I might speak of their adventrous Use of the Lot, and their Confessions; their Method of purging out the accursed Thing, and their Vow of Sincerity by drinking a Glass of Liquor at their Love-Fests, with a Wish, That it might be to them like the better accursed Water of Jealousy under the Law, if they are insincere.

This

This is the Scheme of *Moravian Methodism*, and appears clearly to be the Reason of their opposing the Law of God; and it likewise appears clearly to be the Reason of their great Pretensions to Inspirations, and to very intimate Communion with God, and their great Attainments; that so their Followers may think them the more capable of directing and governing their Consciences, in all Things wherein they should be directed by the Law of God. And tho' they tell the People, that to believe that Christ died for them is Saving Faith; (which is what all his Hearers do, except *Jews* or *Atheists*) yet none of them are in a State of Salvation till they come to him, and open their Hearts to him, and believe his Judgement, and follow his Directions. So that it is plain, the Sum of all this is, that they only make Use of Christ, the Bleeding Lamb, as a *Foot-stool*, that they may mount his Throne, and govern the World.

And since Mr. *Cennicks* acknowledged that the *Methodists*, at the first setting up, were a sort of Popery, so I think his Testimony in that Particular we may readily receive; tho' in other Things, his often contradicting himself, is a sufficient Reason to reject him, and set aside his whole Testimony; it being a Rule in Courts of Justice, that the Testimony of that Evidence that contradicts himself, is wholly set aside; yet, the Confession of such an Evidence, against himself, is to be received: Therefore I readily receive his Testimony, that the *Methodists*, at their first setting

ing up. were a Skirt of *Popery*; and I think them still related, by the strictest Ties of Friendship: And their Agreement appears in this, as well as in other Particulars:

First, Mr. *Cennicks* teaching his Hearers to believe Christ died for them, and then coming to him, and opening the State of their Souls to him, and embracing his Judgement and Directions, makes them, in his Way, true Converts. So a *Papist*, saying his Prayers before the Picture of Christ on the Cross, strikes his Breast, and cries *mea Culpa*, or my Fault, my Fault, thereby testifying his Belief that Christ died for him; and going to the Priest, and following his Directions, makes him a compleat *Papist*. So that it is plain, Mr. *Cennicks* Scheme leads to real *Popery*; for the opening their Hearts, and giving him an Account of the State of their Souls, leads to auricular Confession. And as the *Papists* have a great Dependance on the Prayers of their Priests, so Mr. *Cennicks*'s Converts are led to depend much on his Prayers; and their Opinion of his intimate Communion with God, tends to strengthen them in their Dependance on him.

In this he agrees with his Bishop; for the very last Error charged on the Count is, That he asserted that many would be saved at the Day of Judgement, by the Intercession of the Saints; and that he himself expected to save Thousands.

From all which it appears, that *Moravian Methodism* is nothing else but *Popery* in Disguise, or a new Name for *Popery*, and a Scheme contrived

to lead the Protestants about, by imperceptible Degrees, to *Popery*; or into so favourable an Opinion of it, that they will not oppose that Church in its endeavours to recover its former Dominion; the Loss of which, it appears, lies greatly at Mr. *Cennick's* Heart; for he often prays for that Church that was once the Mistress of the Nations; (the Church of *Rome* to be sure) saying, O how is that faithful City become tributary, lamenting her Subjection (or her not having the Dominion) more than her Corruption?

Mr. *Tennant* writes in his 38th Page, that they inculcate the Doctrine of Simplicity; which he says, in their Sense of it, he cannot but take to be real Folly and implicit Faith: And says, 'When they assert gross Contradictions, they tell us, that we must believe simply, that is, to quit our Reason, and turn real Fools.' And further says, 'It is exceeding artful in the *Moravians*, to inculcate this *Popish* Doctrine, at their first coming among the People especially, for when once they have Drank in that, their Work is done, they may turn them into any Shape they will: Reason and Arguments are rendered useless, a Shadow of Plausibility is enough; thus the *Moravians* endeavour to use us, as the Philistines did *Sampson*; first put out our Eyes, and then lead us where they will in Triumph.'

And surely many of those that are acquainted with Mr. *Cennicks*, know that this Doctrine of Simplicity, is inculcated by him and his Followers here;

here ; nay, even Children are commended for their Simplicity, and others discommended by Name for their Knowledge, tho' their Knowledge be only such as is indispensably necessary ; therefore what they call Simplicity, is nothing else but Ignorance, for they set it in Opposition to Knowledge ; & some of the most eminent of his Followers, are come Publickly to despise Knowledge ; but such would surely do well to read what Wisdom says to such, in the 1st Chap. and 22^d Ver. of the Proverbs, and take the Advice that Wisdom gives in the 23^d Ver. saying, *Turn ye at my Reproof ; behold I will pour out my Spirit unto you, and will make known my Words unto you.* And Let them consider if it be well done in them, to despise the Words of the Lord Jesus, where he says, in the 8th of John and the 12th Ver. *I am the Light of the World, he that followeth me, shall not Walk in Darknes[s], but shall have the Light of Life.* And in the 31st and 32^d Ver. then said Jesus to those Jews which believed on him : *If ye continue in my Word, then are ye my Disciples indeed, and ye shall know the the Truth, and the Truth shall make you Free.*

Where observe, Christ's People are not to content themselves to be simple ignorant Creatures, but Simplicity and Ignorance is indispensably necessary, to prepare a People to receive whatever the Preaching Brothers of the Moravian Methodists Teach.

Mr. Tennant says in the 46th Page, they endeavour to unhinge People as to their Religious Principals ; and is not this well known to be true,

true, concerning Mr. *Cennicks* and the Fruits of his Doctrine here? Are not many of the Baptist Communion, whose Zeal for the Truths of the Scripture was so great, that they Dissented from all the rest of the Christian World, for what they thought to be the Original Signification of one Word, come now to make nothing of it, thereby condemning themselves, their Ancestors, and their Teachers for their former strict Adherence to their Doctrine?

And some of them are even come to deny themselves to be Baptists; and are not some of the Presbyterian Communion, come to forsake the Ordinance of the Lords Supper? even those who appeared so Desirous of Renewing their Faith, and receiving the Seals of God's Covenant, that they could not wait for the Returns of it in one Congregation, yet do now Absent themselves from it altogether.

And so are now Turned from all the Ordinances to the Heart, as their Bishop Teaches, which is before taken Notice of; that is, to follow the Imaginations of the Heart of Mr. *Cennicks* their Leader, and the rest of his Brothers; this appearing to be the very Design of the Preaching Brothers of the *Moravian Methodists*.

And to bring this about, appears evident to be the Reason that *David's Psalms* are laid aside by them, because they have such a Tendency to promote Obedience to the Law of God.

And tho' Mr. *Cennicks* denies himself to be an *Antinomian*, yet it is clear he is one in the strictest Sense;

Sense; an *Antinomian* being one that is against the Law; which it is undeniable that both he and his Bishop are, and the Preaching Brothers of the *Moravian Methodists*. And this appears fully from the first and second Error charged on the Count, which is before taken Notice of; that is, that it is not needful to Preach the Law, but hurtful, under the Gospel Dispensation; and that the Law is not a Rule of Life to a Believer. And the 8th Article of Mr. *Cennicks* Belief, that the Law cannot be Removed far enough away from our Gospel Doctrine; and the 10th where the Law is called Fetters: And the 11th that it is the right Course of Grace to get knowledge of Sin out of the Death of Jesus; All which shews them to be fully bent against the Law of God; and all to lead their Followers to neglect it, and follow their Directions. And to the same End it is plain in his false Explanations of some Texts of Scripture; one of which is in the 20th Chap. of *John*, and 1st Ver. where it is said; *The first Day of the Week cometh Mary Magdalene early, when it was yet dark, unto the Sepulcher, &c.* which Darkness, I am told, he explained to be the Darkness of her Heart, she not having yet received Christ. which Explanation was utterly false; for it is clear from the Words of that Text, that it was the Darkness of the Night that is there spoken of, and not of her Heart: And if this *Mary Magdalene* be the Woman spoken of in the 7th Chap. of *Luke*, as I believe it is agreed by most men, then it is evident she had received Christ long before;

for

for the Lord Jesus said to her, in the 48th Verse, *Thy Sins are forgiven*; which would not have been if she had not received Christ.

One would wonder of what Use it would be to explain that Text of Scripture after that Manner: But if the Historical Part of the Bible be turned into an Allegory, then the plainest Part of the Scripture cannot be understood, till in the Church of *Rome*, they go to the Church of Priests or Pastors; and among the *Methodists*, to the preaching *Brothers*, to know the Meaning of such Places, as any one of common Understanding, that can read, might easily know. Then it serves to support their usurp'd Dominion over the Consciences and Understandings of their Followers, which appears clearly to be the Design they aim at.

And as *Popery* was brought in and supported with Signs, Miracles, and lying Wonders; so it we believe Mr. *Cennicks*, there are many Miracles wrought in Favour of the *Moravian Brothers*: And such as have been any Time intimately acquainted with him, I suppose, are no Strangers to the many Stories he tells, of the great Power he and his Brothers have of casting out Devils, rebuking evil Spirits, and making them all fly before them. I have heard him tell of several appearing at once in *Bristol*. Strange! that such a Thing should be so publick, and so near us, and we should have no Account of them from any but a *Moravian Brother*.

This brings to my Mind a Story I have read (in a Book, intitled, *The Life or Lives of Saints*) of

of *St. Jerome*, who had abstained from eating Flesh Meat about thirty Years, and being then indisposed, was advised by Physicians to eat Flesh Meat; accordingly two Chickens were provided, and being roasted, were brought up to his Table. He then prayed to God that he would keep him from being defiled by eating Flesh: And in answer to his Prayer, the Chickens came alive, and took Wing and flew away.

He that can believe the Story of *St. Jerome's* Chickens, may readily believe *Mr. Cennick's* Stories, of his and his Brethrens great Power and Authority over evil Spirits.

But here I will give the Reader an Account of one Spirit, that I heard him say went to *Mr. Whitfield's* Lodging: And when I asked him how he knew it to be a Spirit? he said, it knew *Mr. Whitfield* was within, and the Servant did not know it. If this be a true Mark of a Spirit, then we may have almost as many Spirits every Day in *Dublin* as there are Houses; for except the Master of the House be confined within by Sickness, or some other Means, there is hardly a Day passes but he may be within, and some one of his Servants not know it.

But however, if there was any Ground for this Story of the Spirit's going to *Mr. Whitfield's* Lodging, I think we may suppose it to be this: That a Person came to *Mr. Whitfield's*, to enquire for him, and the Servant denied him; the Person insisted that he was within, and he was found to be within; so the Servant was caught in a Lie:
Then

Then to catch them, or even a Servant belonging to one of them, in a Lie, is the Mark of an evil Spirit. For if any suspects and thinks fit to try them, and after Trial shall reject and oppose them, then he is an Instrument of the Devil, or one posselt: So that they are seldom without Spirits of their own raising.

Other Kinds of Miracles wrought in their Favour, are the Judgements that are sent upon all that are against them: One Minister that preach'd against them, they say, was reduced to Poverty, and all Things went wrong with him afterward.

Another Minister dropt dead in the Pulpit; and when his Notes were found, it appeared that he had prepared part of his Sermon against them; and just when he came to that Part of it, his Life was taken away. Such is the Story told in his Favour, of his wonderful Preservation from eating enchanted Apples, of which they who eat became posselt of the Devil; and some of them died in that miserable Condition. The Story, which I heard from one of his zealous Followers, is this: A Woman found three Apples convey'd into her Pocket, but could not tell by what Means; however, she intended to give one of them to Mr. Cennicks; but, by a wonderful Providence he was preserved from receiving it: She then divided them with some of her Neighbours, and she and they became posselt, and one of them died in that miserable Condition. But I think the principal Miracle, which is most of all to his Advantage, is, that a Protestant People, professing

ing Godliness, and therefore expected to have a Zeal for the Truth of God's Word, can sit quietly under the Ministry of a Man, who murders the Scriptures with false Quotations, and false Explanations, as he does, which they cannot deny; but that that would justly render any Minister contemptible, is a harmless Matter in him: But as Mr. Tennant says in his 46th Page, they are just smiled out of their Religion, without being able to offer one solid Reason for their Change.

As to the Afflictions that befall those that are against him or his Sect, such Things might be, and yet not because they are against them. *Moses* died when he was near the Land of *Canaan*; and was it because he was going to invade the Land of the *Canaanites*, and just on their Borders, that his Life was taken away? The Prophet that cried against the Altar of *Bethel*, died an untimely Death: 2d of *Kings*, 13th Chap. 2d and 24th Ver. and was it because he prophesied against the Altar of *Bethel* he died in that Manner? Surely no. All the Apostles suffered great Afflictions; and the Apostle *Paul* in particular, tells of his Affliction, in the 11th Chap. of the 2d Cor. and the *Jews* and *Heathens* might as well have said that his Afflictions were Judgements on him, because he was against their Religions; as Mr. *Cennicks* and his Followers take all the Afflictions that befall those that are against his new Scheme, to be Judgements sent from God on them, for their Sakes.

I have often heard the Words of *Gamaliel* made use of in Favour of Mr. *Cennicks*, by some of his Followers:

Followers; when they have not been able to defend him, they have then come off with saying, *If he be not of God, he will come to nothing; but if he be, he will continue; or to that Purpose.*

But those who use these Words in his Favour, will do well to consider whose Words these are, and they will find them to be the Words of an unbelieving *Gamaliel*, one of the Council who met to persecute the Apostles of the Lord Jesus Christ; and with Regard to the Doctrine of the Gospel taught by them, being of God or not, was a real Sceptic, or one that was uncertain whether it was of God or not. And it were to be wish'd, that in all the Councils of Persecutors there were a *Gamaliel*, that with Arguments drawn from Scepticism, could perswade them to desist from their Cruelty. But God's People are not to continue in Uncertainties, but to try the Spirits, and search the Scriptures; and if the Angels of Darkness are so transformed into Angels of Light, or Wolves so covered with Sheep's Cloathing, that they cannot be discerned at the first, but by long Acquaintance with them; then indeed we ought to wait, looking to the Lord Jesus, for his Spirit to guide us what Side we should take, whether to receive or reject them; and not to make Use of *Gamaliel's* Words to encourage our own Indolence, but to endeavour to come to a Certainty in all important Matters; that so we may say with *Peter*, *We believe and are sure that thou art that Christ, the Son of the Living God*, *John*, the 6th Chap. and 69th Ver. and with *Job*, *I know that*

my Redeemer liveth, &c. and that we may know what is the true Gospel of our Lord Jesus, or what is not; that so when we hear the Truth we may receive it, as the Voice of Christ; and when we hear a false Gospel preach'd we may be ready to reject it, tho' preach'd by an Angel from Heaven, *Gal. 1st Chap. and 8th Ver.* If any shall hereafter use *Gamaliel's* Words in Favour of Mr. *Cennicks*, or rather, as an Apology for their own Rashness, in so readily receiving one, whom they will not be at the Pains to try, I hope they will not take it ill to be counted the Disciples of an unbelieving *Gamaliel*, who might, and ought to have known, that the Lord Jesus was the true Christ, and would not be at the Pains to try in a right Manner; and therefore contented himself in a wretched Uncertainty (in all Probability) to his own Destruction.

There is another Argument used in Mr. *Cennicks's* Favour, which is, that he brings many to Conviction, and Conversion; and is the Cause of much Reformation among his Followers.

This I intended to answer; and to shew from the Scriptures, that those converted by him are no true Converts; the principal Graces necessary to make up a true Conversion, being wanting in them, and not taught by him; and therefore their Reformation is no saving Reformation. But this perhaps may be the Subject of another Letter.

POST.

As to the 2^d. M^r. M^r. gives the Pub
lick of M^r. Bennicks say^s that the Doc
trine w^{ch} He preached He receiv'd from
a Jesuit is as great a falshood as ever
was asserted by any man - what M^r. Ben
said Concern^g the Jesuit was as follows
He said He ~~found~~ got a Book w^{ch} was
wrote by a Jesuit at the time that He
was endeavouring to make Himself Happ
by His works) in which Book He found
the Jesuit complain & mourn that after
He had done all he had he was not happy
& He knew He wanted something beside
His own works or else He must ever
be miserable M^r. Ben. added I found
this was my case & may say that I
receiv'd some good from a Jesuit and
was set to enquire after that one
thing Needfull - & that the Soldier
w^{ch} He speaks of afterwards is ~~not~~
that Jesuit w^{ch} M^r. M^r. asserts is
also a falshood for I never heard any
M^r. Ben. utter any thing of like it
but quite the reverse for ~~as the Book~~
w^{ch} M^r. Ben. got of the Jesuit was old
~~It cannot~~ if I do not much mis
take M^r. Ben said that the Book was
very old & that the Author ~~was~~ ^{was dead}
before He got it or that He was
intimate wth Him is altho a thing
asserted wth out any foundation
~~may~~ may contrary to truth for
the Letter wrote by the Soldier was
not wrote to M^r. Ben but to one
who read it in M^r. Ben. heard

POSTSCRIPT.

WHOEVER reads his *Hymns*, and rightly considers the same, may easily perceive, that they prove he holds several of the Errors charged on him in this Letter, particularly his *Sabellian* and *Antinomian* Errors, and his Description of Saving Faith, besides other Errors, not taken Notice of in this Letter.



FINIS.

1811

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